715 and is offered for sale at Al Ghurfa. It has yet, presumably, other chances of featuring in small wars up or down the valley.

[726] The situation sounds almost incredible, but the war continued for several years. At last Sultan 'Ali supported by the Al Kaf Seiyids, the strongest influence for peace in Kathīri territory, thought matters had gone far enough, and invited the disputants to Seiyun to conclude a peace. The terms suggested were agreed to on all points except for one requiring Bin 'Abdat to demolish two small forts. The matter appeared to have reached a deadlock when a Seiyid of Aden, of Hadhramaut origin, Seiyid 'Abdur Rahman al Jifri, proceeded to the Hadhramaut and offered his services in the settlement of the trouble. He is a friend of Bin 'Abdat's, and Seiyids 'Abdur Rahman and Bubekr al Kaf sent him to Bin 'Abdat to advise him not to hold out on account of the two small forts. Matters were probably ripe for a settlement as everybody was tired of hostilities, but Seiyid 'Abdur Rahman very creditably brought the feud to a satisfactory conclusion. What was even more satisfactory was that a gathering of more than a hundred representatives of all sections of the Shenafir was held at Seiyun, and Seiyid 'Abdur Rahman succeeded in assisting Sultan 'Ali, backed by the Al Kaf Seiyids, to negotiate a truce between all the Shenafir tribes. This agreement, which takes effect from the 1st of Sha'bān 1353 (9th November 1934) provides for a truce of two years and two months in all matters relating to blood feuds between the various tribes, and gives also a guarantee of five years security for travellers on the routes.

It may thus be that the foundations have now been laid for an era of peace in Kathīri land, and the time seems to be propitious for the establishment of a greater solidarity in Kathīri rule. There are certainly strong elements in favour of peace. Foremost of all is Sultan 'Ali himself. He is a man of culture and very charming personality with that kind of magnetism which inspires instinctive respect and affection. I do not think anybody who has met him can fail to receive the impression that he is a good man in the best sense of the word, nor can anyone who has discussed the situation with him fail to be impressed with the earnestness of his desire for peace. In this desire he is warmly and ably supported by many of the leading families, of whom the most important are the Al Kaf and Saqqaf Seiyids. Although they are Seiyids the measures of reform which these families support are many of them in flagrant opposition to the old conservative policy of the Seiyids, which for long maintained that body as the most powerful and the most desperately retrogressive party in the Hadhramaut. These families have shown that they can still play a very important part in the destinies of the country, and have in fact earned the right to speak in common voice with the Sultan in pressing reforms. It may also be observed that they are the heaviest, as well as the most willing, [65.1] taxpayers in the country. Their annual contributions on Government and charitable undertakings amount to at least $70,000 a